

HARTFORD, AUGUST 7, 1840.

Benevolence.

The subject of benevolence is indeed worn threadbare; not however through practice, but by fruitless theorizing. We therefore do not expect to present anything new upon this trite theme; but we do, at times, like to gaze upon any object of real excellence.

The reason why so little effect is produced upon men by exhortations to cultivate benevolence is, because the soil of the natural heart is not congenial to such a plant. The multitude are far more delighted to hear one charming "clink of Mammon's box," than to enjoy all the delicious fruit, which grows on the tree of active disinterested love. It is, because man has lost the moral image of his maker. Any one who looks without prejudice at the character of God, must admit that in all his dealings with his creatures pure benevolence is a ruling principle. The gift of existence and intelligence to any, is in itself an act of surprising kindness; and then to furnish all, to whom he gave existence, with the means of superior physical and spiritual happiness, surpasses even the former instance of creative goodness. But benevolence more exalted than this appears in God's providential mercy towards fallen man. The plan of redemption is one of pure grace, exhibiting in plainest lines the high and holy principle of heavenly love. And this plan having been perfected in the death and resurrection of Christ, it is the express will of Divine Goodness, that, by means of human agency, this display of his grace shall be exhibited to the whole family of man. Now the natural heart of man is entirely destitute of, and a stranger to such a principle as this. The moment he listened to the voice of the false charmer, he lost this feature of his Maker's image. The foul spirit of selfishness took possession of his soul, and an evil demon, it has continued to bear rule, until it has withered every plant of virtue, and dried up every pure fountain of human kindness—and unless the natural desire for self-preservation prevailed, each one, abstracted from the rest of mankind in his own little sphere, would shake the sceptre of oppression against the world. But the regenerating power of the Gospel restores again to man the long lost principle of love, which in imitation of its divine Author he must show by deeds of kindness and mercy to all, with whom he may in any way stand connected.

True benevolence then is to carry out this principle of love in all its length and breadth. If so, the inquiry would naturally arise how far are Christians governed by it—and how does it influence their lives and conduct towards others. The answer, though plain, is certainly not very cheering. The wide world of human ignorance and suffering speaks loudly, that we have not been over-active in obeying the last command of the Saviour, "Go ye into all the world and preach the Gospel to every creature." The early disciples however acted upon this principle to some degree; since by their zeal and efforts in a few short years the banner of the cross was seen triumphantly waving over every land. And are Christians now—who are so highly favored, who live under the full blaze of the gospel sun, and who have all the benefit of Apostolic example, behind their predecessors in works of zeal and holy love! The saints anciently made sacrifices for Christ; they practiced literal self-denial—they knew nothing of a religion which did not cost them something to promulgate it, and which was not expansive in its nature. But how many rare sacrifices are made now—how much self-denial is there, and how much cast into the treasury of the Lord! It is true some live as though they were moved by the spirit of the Gospel, but, alas, the multitude seem to say "we know no God who wants money or sacrifices."

May we not then fairly infer, that our piety is measured by the spirit of Christian benevolence which we possess? Unwilling as we may be to admit it in our own case, nevertheless this is the test which will be presented at the bar of Christ. "I was hungry and ye gave me no meat;" "For as much as ye did it not to one of the least of these my disciples, ye did it not to me." God has given us the bread of eternal life, and he means also that we shall not withhold a portion of it from others. And shall we be willing to come up to the Judgment, and when weighed in the balance be found wanting in Christian love? If not, what must be done? We surely can look around upon a perishing world, and administer to its wants as far as we are able. The heathen are crying for the bread of life, and we need not deny them. Our own countrymen are afflicted with the sorest disease of sin, and we can offer them the remedy. But says one "charity begins at home"—the little circle, in which I move, wants all my influence and offerings, and in truth my means of assistance are small; hence I can have but little anxiety for others." Is your charity seen at home—does your circle feel your holy influence and share in your gifts of love—do you make the best use of your own talent, and has the treasury of the Lord ever received your mite? You were honest perhaps, when you confessed a want of desire on this subject. A Christian, and lack desire to make sacrifices for the salvation of souls and the spread of the Gospel! This is not the spirit of Heaven. Your soul never would have been saved had the Son of God wanted benevolence to offer his sacrifice. Would you then feel more for the salvation of men? "Run in the way of God's commandments and he will enlarge your heart." But if not, if you refuse to pursue this course, you are withholding more than is meet, and rest assured that it tendeth to poverty, want, and spiritual death.

Why don't Brethren write more?

I do not mean sermons. And yet, for one, I have no objections to an increase of such productions, and by the way, I think the writing of sermons a very profitable exercise. And though some individuals might feel so conscience-bound on the subject, that they would not dare to carry their manuscripts into the Sanctuary, and "rattle over their notes in meeting time"—yet I think they and their people would be essentially benefitted by the practice.

But I am digressing—I was going to inquire why Ministering brethren do not write more for the Secretary?

We have somewhere from eighty to one hundred Baptist ministers in the State, and all of them so doubt competent to furnish something for its columns, both interesting and profitable. And yet, I think its correspondents include scarcely a tithe of them. And why is this? They all no doubt feel interested in the prosperity of our beloved Secretary. They are ready to sustain it by their subscriptions, and

Rev. M. H. Smith.

"But it has happened unto him according to the true proverb, The dog has turned to his own vomit again."

In our remarks upon the case of the person above named, after his examination before the association, we said—"The question came before the association by this sort of necessity. And they acted on clear evidence, and committed the result to God." And now, whether Mr. S. will prove what his enemies predict, or what his friends hope and believe respecting him, is a result to be left with God, who has all hearts in his hands. But be the result as it may, it will not alter the right or wrong of the conduct of those, who acting upon clear and sufficient evidence, are convinced that it is their duty to gather around him." The same sentiment we now repeat. As we made no claims to omniscience we confess no sin in confessing that we were deceived.

Mr. Smith's licensure was not given to him. Nor had it taken effect; because it was voted under the condition of his first uniting with a church which he has not done. So now he remains in statu quo ante bellum. Our readers will naturally ask, whether the man is a maniac or an imposter. We answer that if he is an imposter, he is a most foolish one; carrying on his work without a rational prospect of any thing, but of making himself supremely ridiculous in view of all parties. And if he is a maniac, he is a strange one. The phenomena of such a mind, defy classification. They are subject to no laws, either of rationality or delirium. And we choose to give no opinion about them.—*Puritan.*

Decorum in Disputation.

No real advantage we presume is ever gained by the use of opprobrious language in disputation. It is truly an evidence of weakness of mind, but, with the most of readers, is regarded as an indication of the weakness of a cause, when the writer abandons the legitimate field of argument, and employs offensive terms in speaking of his opponent. Every word which he pens of this description, becomes a weapon of power against him, and even though no direct notice may be taken of it by those against whom he writes, its unfavorable effect may be long felt upon the minds of the best friends of his doctrine. These remarks are called forth by our observing the terms "baby-sprinkling," and "Pseudo-rantism" employed in respectable exchange papers, when speaking of the practice of those who differ from us in their views of the subjects and mode of baptism. It is true that sprinkling is not baptism, which may appear to justify the latter term. But words are conventional signs of ideas, and the term Pseudo-baptism has by general use, been for centuries applied to the affusion of infants. Besides, all writers of the present age, who maintain any character for Christian politeness, style our denomination by their customary name—"Baptists," even while some of them endeavor to prove that we are not justly entitled to the appellation. Still, "Pseudo-rantism" is, from its derivation, so significant of the rite performed, that, if we had not reason to apprehend that it would be a source of unnecessary offence, we should prefer to see it substituted for term not etymologically so appropriate. But for the use of "baby-sprinkling," no such apology can be made. It has no claim to propriety, either from its origin or general application. A Christian should be careful not to indulge in any language below the dignity of the religion he professes. The loss of respect which he thereby incurs, diminishes his individual influence, and impairs the general character of Christianity.—*Bap. Advocate.*

A Scottish Legend.

A married couple of the Scottish Highlanders had thrice lost their only child, each dying at an early age. Upon the death of the last, the father became boisterous and uttered plaints in the loudest tones.

The death of the child happened late in the spring, when in the more inhabited straths, sheep were abroad, but from the blasts in that high and stormy region, they were still confined in the cot. In a dismal, stormy evening, the man, unable to stifle his anguish, went out, lamenting aloud for a lamb, to treat his friends with, at the wake, (or funeral feast.) At the door of the cot he found a stranger standing before the entrance. He was astonished, in such a night, so far from any frequented place! The stranger was plainly attired, but he had a countenance expressive of singular benevolence and mildness, and addressing the father in a sweet, impressive voice, asked what he did there, amidst the tempest.

He was filled with awe which he could not account for, and said he came for a lamb.

What kind of a lamb do you mean to take?

The very best that I can find, he replied, as it is to entertain my friends, and I hope you will share of it.

Do your sheep make any resistance when you take away the lambs?

Never, was the answer.

How differently am I treated, said the traveler, when I come to visit my sheepfold. I take, as I am well entitled to do, the best lamb to myself, and my ears are filled the clamor of discontent by these ungrateful sheep, whom I have fed, watched, and protected.

He looked up in amazement, but—the visitor had fled.

FROM THE REMAINS OF REV. JOHN BROWN.

O what must Christ be in himself, when he sweetens heaven, sweetens Scripture, sweetens ordinances, sweetens earth, and even sweetens trials? O what must that Christ be in himself?

Anything that I know about religion is this—that I have found weakness and wickedness about myself, and grace and mercy, and loveliness about Jesus.

I have been looking at him these many years, and never yet could find a fault in him but what was of my own making, though he has seen many faults in me. Many a comely person have I seen, but none so comely as Christ; many a kind friend I have had, but none like Christ, in loving kindness and tender mercies.

How amazing that a rich deserver of hell should get such a Christ.

If you or I get a crumb from the Master's table, what a wonder of sovereign mercy it is!

Let us as dissenters value our principles, and disseminate them. Let us unite with our afflicted brethren in Hamburg in praying for their oppressors, that God would change their ways and their hearts. To us belong compassion and pity. "Vengeance belongeth to the Lord," he will, we must not, avenge his people's quarrel. He will contend with them that contend with his Church, and save his persecuted children. "He will feed them that oppress her, with their own blood as with sweet wine, and all flesh shall know, saith the Lord, that I am the Saviour and thy Redeemer, the mighty one of Jacob."

I am, dear sir, yours truly,
JOSEPH ROTHERY.

June 22, 1840.

American Baptist Home Mission Correspondence.

The following letters addressed to B. M. Hill, Cor. Sec. of the A. B. H. M. S. have been recently received at the mission rooms.

MARYLAND.

PIKESVILLE, Md., July 15, 1840.

Dear Brother—Your favor of the 11th was received this day. I have just returned from Tarztown where we had an interesting meeting. I trust that the Lord is at work among them, and I believe their prospects are better than they have been for years. The field is truly white to harvest, but the laborers are few. Within the last few months every church in the Maryland Union Association (to which I belong) have had revivals, and many have been added. I have several protracted meetings to attend immediately, but sincerely know where to begin first, so urgent are the people for them.

I am consistent, I should feel grateful to your board, for a renewal of my commission for another year, as I have a wife and four children to support, and without your assistance it is likely some portion of the Lord's vineyard must be neglected, and I should have to labor with my hands for the remainder of my support, or go to some other place where I could obtain it, this I do not wish as Maryland is so destitute.

Yours in the bonds of the Gospel

JOSEPH METTAM.

MISSISSIPPI.

LOUISVILLE, Miss., June 30, 1840.

Dear Brother—Since writing you there has been a regular accession in the churches to which I preach. I baptized in Louisville, two in May, and have had the pleasure since to baptize fifteen at Concord. I expect at my next appointment at this place some ten or twelve others will be received. Rejoice with me, my brethren, that the Lord is prospering his cause here in some great degree. I have lately taken a tour of preaching in the county of Choctaw, and am to visit the same region every month. I received one who will be baptized on my next visit. I had the pleasure on the fifth Lord's day in May, to meet with the Mississippi State Convention, which was held about sixty miles from me, in Natchez county. I was highly gratified with meeting with so many talented brethren. Owing to the distressed state of the currency there was not so much contributed for missionary purposes as heretofore, but the cause is gaining ground. My dear brother, remember me in your prayers.

Your brother in Christ,

JOHN MICOU, JR.

A Scene.

We officiated on Tuesday last, in one among the most solemn and touching scenes it was ever our fortune to witness, and of which we will present to our readers a very brief outline. But a few years since, Mrs. E— was a blooming and lovely girl. She is now the wife of one of the most distinguished members of our bar. For more than a year, her health has been declining. Some months since, she joyfully embraced a hope in the Saviour. She had been accustomed to attend another church, to the pastor of which she made application for baptism and membership. He declined to baptize her, and insisted that sprinkling would do. But Mrs. E— is a lady of intelligence, education and discernment, and it would not do for her. This event opened the eyes of the family to some things they had not known before. After full deliberation, application was made to us, and the whole matter explained. At a little after five o'clock, on a delicious afternoon, we met, at the mansion of the father-in-law, accompanied by Col. H—, an old citizen of our city—a Louisiana sugar planter—about thirty of the family and neighbors. We read part of the sixth chapter of Romans, and of the second of Colossians, we then knelt in prayer; the assembly joined us in singing,

"How firm a foundation," &c.

We then conversed with Mrs. E., received her by consent of the Baptists present, into the fellowship of the church, and after a short address, on the richness of the promises of God, and the honor and privilege of obedience of his commandments, we walked solemnly through the rooms to a sufficiently spacious back passage connected with the porch, and the yard in which is growing shrubbery and flowers, where was fitted up a large and elegant baptistry, in which we deliberately, according to the commandment of Jesus Christ, upon a profession of her faith in him, buried her with Christ in baptism, in the name of the Father, and of the Son, and of the Holy Ghost. As she rose from the water, she uttered several ejaculations of praise and gratitude, and the whole company, before wrought up to the highest point of calm excitement, and occasionally weeping, was now dissolved in a profusion of tears.

The ladies immediately retired to change her dress, and we returned to the drawing room, where they soon joined us. We now read the 27th Psalm, and the closing part of the third chapter of Ephesians, presented with some general remarks, to our beloved sister, the right hand of fellowship, prayed, sang another hymn, and dismissed the assembly. The services were continued somewhat more than an hour. Deep solemnity evidently pervaded the minds of all present, and many tears were shed.

And I too wept, tho' not to weeping given.

And thus we parted, our faces bedewed, not so much with sorrow, as with drops of gushing joy.

—Banner and Pioneer.

Church, notwithstanding its troubles and persecutions, has continued to flourish, and at the present time has rather more than one hundred members, three of whom are English. But, anxious to obtain a concession from the Senate that their services might be more public, to which they could invite brethren from America and England, who frequently visit Hamburg (as service is sometimes conducted in English,) application was made to the Baptist General Convention in Boston, with which Mr. Oncken had become officially connected, for the necessary credentials. These, with a petition drawn up by a professional gentleman, a statement of their faith and practice as a Church, with other documents, were presented to the Senate. After waiting for some time, they were prohibited by this body from continuing to worship in any thing like a public manner. Shortly after this, another petition was sent in, respectfully begging to be allowed the same privileges as those granted to Jews, Roman Catholics, Independents, &c. Instead of a favorable answer, Mr. Oncken was denounced as a seducer and heretic, was strictly charged to hold no religious meeting, nor to discharge any of his ministerial functions, under pain of severest penalties. But, as the servants of the King of heaven, these disciples felt when the mandate of man was opposed to the will of their divine Master, their solemn duty was, to obey God rather than man. Mr. Oncken, however did all in his power, as far as religious principle would allow, to conciliate, and not to provoke. No person was admitted to their worship, but by tickets; at the administration of the Lord's supper, none were allowed to remain as spectators; and when individuals were to be baptized, Mr. Oncken took (frequently attended with much trouble) a small boat to one of the Hanoverian islands in the Elbe. But as their numbers increased, their afflictions increased also, especially as the clergy of the Lutheran Church sent in a petition to the Senate to suppress them. But still, as the gentleman above alluded to was at the head of the police, who is favorable to religious toleration, little or nothing was done; at the close of last year, however, his time expired; another member of the Senate succeeded to office, and from that time, their troubles were renewed and multiplied. When the Senate found that their threats did not deter Mr. Oncken from discharging his duties as a servant of Christ, their wicked designs were put into execution.

The following decree of the Senate, given in answer to the petition sent to it, as above alluded to, is a fair specimen of the notions entertained by the gentlemen composing that august body on the subject of religious liberty, and what are the "tender mercies" they exercise towards those who commit the sin of presuming to differ from them on the subject of religion, and dare to take the New Testament for their rule. It bears date, April 5, 1839:

"After re-considering the various proceedings that have taken place touching the schismatical and mischievous conduct of J. G. Oncken, in his attempts to organize a Baptist Church in this place, it is enjoined on the chief magistrate of police to summon the petitioners before him, and, 1st, To inform the said Oncken that the Senate neither acknowledges the Society which he denominates a Baptist Church, nor himself as its preacher; that on the contrary, the Senate can only view it as a criminal schism, of which he is the sole author. To explain to him the evident unlawfulness and criminality of his schismatical proceedings; and to apprise him that the indulgence and forbearance hitherto towards him in this matter, and which will not be departed from in the present instance, has reached its utmost limits; and pointedly and peremptorily to prohibit him from all further exercise of his unauthorized and unrecognized ministerial functions—to abstain especially from all administration of the sacraments, from baptism, and every other schismatical religious rite, not permitted by the laws of this country, and from all endeavors to persuade the inhabitants to participate in such unlawful practices, as well as from all co-venticle meetings already forbidden him, under pain of the severest measures and penalties, in case the lenity hitherto and now extended towards him should not produce the change of conduct required of him; and that he, contrary to all expectations, continue his unlawful and unconstitutional proceedings."

"2d. To make the same communications to his fellow petitioners, the leading persons of his congregation, and to prohibit them, under the same threat of severe punishment, from all further participation in the same culpable and unlawful proceedings."

In the following November another edict was issued of a similar character to the above, and equally worthy of the 'dark ages,' demanding the Church under the severest penalties, to give up its meetings within ten days from the date of the decree. As good and peaceable subjects, the principles held by these Christians led them to give obedience to their rules in all things where the rights of conscience are not violated, but to this unjust and arbitrary decree, they felt they could not yield obedience without being guilty of treason against their divine Master. Willing, however, to give as little offence as possible, their meetings for divine worship were of a private nature; and when the pastor had occasion to baptize, he went into the territories of one of the neighboring states. This also, when discovered was forbidden.

On the 13th May last, Mr. Oncken was arrested by the police, and thrown into jail. In order to disperse the Church, and break up its meetings; two police men were stationed at the doors, and the place is now occupied by other people. The police officers behaved in a becoming and civil manner; they said it was a painful duty they had to perform, but they were only servants, and must obey their orders. But, to the shame of the whole Senate, Mr. Oncken, when he arrived at the place of destination, was treated like a criminal, his pockets were searched, and every thing taken from him. No one was allowed to see him but Mrs. Oncken, and that but for half an hour at a time, in the presence of functionaries—they were forbidden to speak, but in German—and all letters to and from him, to be read by the police. A day or two after his imprisonment, he was taken to the police office, and the following sentence of the Senate was read to him:

"That whereas J. G. Oncken, having on his own confession, continued to conduct conventicles,

immerse, and administer the Lord's supper, notwithstanding the prohibition of the authorities, he be imprisoned for four weeks, and to pay all costs connected therewith, and that moreover he be threatened with the severest punishments, in case of any farther contraventions."

The cost incurred amounts to nearly £20. It is pleasing to observe, that amongst his trials our friend is supported and comforted. In a letter I received from him during his confinement, he thus writes:

"I rejoice to say that the Lord has stood by and blessed me with the enjoyment of peace. The prison is to me the gate of heaven. May He keep us in humble dependence on himself, and in his good time bring us out of trouble, refined from our dross, and better fitted for our Master's service. I have no doubt as to the ultimate success of the good cause in which we are engaged. The Bible and the God of the Bible are on our side. We cannot want for more. Though earth and hell join to crush the Redeemer's kingdom, He that has his throne in heaven laughs at the folly of this union against him. He will bring the counsel of the heathen to nought, and reign for ever and ever."

The period of Mr. Oncken's incarceration has now terminated; but the rage of his adversaries is unabated, and the Church is daily harassed and wasted. They meet occasionally at different places, in small parties at the members' houses. On several occasions the police have rushed in, as if into a den of thieves, and in the most brutal and arbitrary manner, insulted and dispersed them, behaving more like lions than human beings. One brother who takes a lead among them, has been arrested, and a second time will be sent into confinement. Another member, a poor man with six children, and the near prospect of the seventh, was put in prison for having had a number of the brethren at his house on the Lord's day to read the Bible, and join together in prayer to God. The wife applied to the magistrate of police, Senator Binder, for the release of her husband, at least till she was confined. The request would only be granted on the condition that her husband would have nothing more to do with these matters. The poor woman replied, that these were divine matters, concerning God and the soul, and did not concern the police, and she was sure her husband would not accept deliverance on terms so dishonoring to the Master he served. At this Mr. Binder got very angry and said, "Then he shall have enough of it."

Thus, unless something be done through the medium of our government, (and an attempt will, I believe, be made to induce our Foreign Secretary to interfere,) to obtain a concession that they may worship God according to the dictates of their own consciences, these disciples will continue to be treated, in the present enlightened age, and in the free, republican town of Hamburg, in a way only paralleled in the darkest ages, and the worst of persecuting times. It ought not to be disguised that the life and strength of this persecution is the antipathy and influence of the Lutheran clergy. The progress of Scriptural truth throws light on the darkness of their system and doings, and endangers their hire. Every convert made by the Baptist Church at Hamburg, is a loss to the minister of their national Church. The principal portion of their employment arises from fees or charges for sprinkling, for absolving from sin (!) before the administration of the sacrament, and for confirmation. For all these they are paid. Mr. Oncken and his friends teach that this is anti-Christian, mercenary, and injurious to the souls of men. This testimony sets in motion the hostile troops of these reverend gentlemen, whose holy zeal is of a character with that of Demetrius of old, whose professed concern for the honor of the great goddess Diana, was in fact a fear that his craft was in danger, and that the source of his wealth was passing away. From this quarter, therefore, nothing kind, or just, or honorable, is to be expected. The preachers of the Lutheran Church here, as is also the case all over Germany, are divided into Rationalists and Orthodox. The overwhelming majority are Rationalists whose views of the inspiration of the Scriptures are so loose, and they entertain exceptions to so many portions of them, that they can scarcely be considered believers, much less can they be recognized as the ministers of Christ. Now, however much these men are opposed to each other, (and their contentions are as the bars of a castle) and violent as are their bickerings amongst themselves, they can for a time leave their contentions, and Orthodox and Rationalists unite heart and hand to crush this little band of holy brethren and put out their light. And no marvel! for so did their predecessors in the case of the blessed Saviour. To condemn and destroy an object of their mutual hatred, two inveterate foes become reconciled. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves. One honorable exception, however, must be made here, for when the senior of the Lutheran clergy had drawn up a petition to be handed in to the Senate, in which Mr. Oncken and his friends were represented as a sect, dangerous both to Church and state, and which all the members of that body were to sign, the Rev. J. W. Rautenburgh not only refused to do so, but entered a protest on their minutes against the measure. The petition, which neither Mr. Oncken nor his brethren were permitted to see, was presented to the Senate, and had not a little influence in the decision of that body against them.

The whole circumstances detailed above, exhibit a fearful picture of national establishments of Christianity, and illustrate the proposition that all such institutions possess, as a constituent principle of their existence, a persecuting spirit. They can exist under no form or in any supposable circumstances consistently with the liberty of the subject, or the true interests of that Kingdom which is not of this world. The experiment has been tried—behold the result in the histories of the Roman Catholic, the English, the Scotch, and the Lutheran national Churches. Whatever comparative advantages any one of these may have over the other in point of soundness of doctrine and purity of discipline, they all possess as national churches, a family likeness, they all are chargeable with one crime, they have committed fornication with the kings of the earth, and thus have become identical with that power which thinketh to change times and laws, which sitteth in the temple of God, showing itself that it is God.

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why not by their contributions? Are some so much engaged that they have no time? and might not a little portion of their time, devoted to penning down their "best thoughts" on some doctrinal or practical subject, be as promotive of the interests of our Zion; and as edifying and instructive to the members of our churches, as any service in which they could engage? And who doubts that if each one would cast in his mite, our paper would become more interesting?—But do some say that almost every subject they can think of has become hackneyed; been written upon until nothing new can be produced? And are there not topics and themes which will be ever new and interesting to Christ's disciples? Have we not subjects which are exhaustless? and does not the faithful minister of Christ acquire much in the course of his own experience and observation, that would be interesting to his brethren? And let us ever remember that that we are not only to "feed the flock," over which we are placed as an overseer; but also to follow after those things wherewith one may edify another.

With these remarks, permit me, Mr. Editor, to make a single suggestion, one which, if complied with, will furnish every Pastor in the State with a good subject, for at least one communication.

Something more than a year since, there appeared in the Secretary a brief history of the origin and progress of the 1st Baptist church in Hartford up to the date of that communication. I was much interested in its perusal, and I doubt not that others were, and I hoped other churches would have followed the example.

The suggestion I would make is this—that the pastors of the churches or some other competent person in the church be requested to furnish for the Secretary a brief history of the rise and progress of their respective churches, comprising whatever may be thought important in connection with it. I think many advantages would result. It would add another topic, and thus render the paper more interesting. It would bring to light many valuable facts which are but little known. It would preserve the knowledge of many circumstances, which are in danger of being lost. It would extend the acquaintance of the churches with each other, and thus excite their sympathies, and strengthen the bonds of their affections.

I will just add that I am gratified to see some new signatures in the last No. of the Secretary and hope they will increase.

S. B.

Sermons for the Family. No 26.

HEAVEN,
Or the final state and happiness of the righteous.

Great is your reward in Heaven. Matt. v. 12.—He that overcometh shall inherit all things. Rev. xxi. 7.

Heaven is that holy, happy place where God is, where he reveals himself, gloriously to holy angels. There the Lord Jesus Christ dwells, and there the spirits of the just, who are redeemed by the blood of Christ, are with him, and behold his glory. Heaven is more divinely bright, pure and heavenly, than we can imagine, and its joys, which God's children there receive, are unspeakable and full of glory. It hath not entered into the heart of man to know the things which God hath prepared for his believing children. The texts of Scripture which speak of heaven, are windows through which light shines from Heaven, to invite us home. The God of grace hath called us to his eternal glory, by Jesus Christ. It is called a heavenly inheritance, the new Jerusalem, the paradise of God, the world to come, the temple of God, the city of God made glad by the river of the water of life. Its happiness consists in seeing God, in praising him, in the society of the blessed, in ascribing salvation, glory, honor, and power to the Lamb who was slain, and hath redeemed us unto God by his blood, in resting from our labors, in being freed from the wicked who trouble us.

There the followers of Christ shall hunger no more, nor thirst again, for the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters. God shall wipe away all tears from their eyes. They will be freed from sin.

"There shall we see and hear and know,
All we desired and wished below."

The necessary preparation for Heaven, is reconciliation with God, through our Lord Jesus Christ. If we would be happy with God, we must love him, our desires and passions must be in perfect harmony with his holiness, his law, his every attribute. To secure this preparation, we must be accepted in Christ, repent sincerely, and believe him firmly, and follow him cheerfully. In the light of the Holy Scriptures, we learn that heaven is very glorious in its nature, pure and delightful in its employments, and eternal in its duration. May the writer and those who read these remarks, be ready and prepared to meet there, and then we will join the song. "Not unto us, but to the Lord be all the glory forevermore."

Let heavenly love delight my soul,
And all my heart and power's control,
"Till with full joy I soar away,
To meet my Lord in endless day.

Hail, glorious Heaven! Thou blest abode,
Where shines the boundless love of God,
Come, fellow pilgrim, let us go,
Up to our home, where pleasures flow.

E.

Modern Preaching. No. 1.

Well what of modern preaching? Why some of it is very good, and some of it is not so good. And has not this been the case with preaching in every age. Doubtless it has: but at the same time I think there are deficiencies in most of the preaching of the present day, which have not always, or at least have not so generally existed. That the ministry of the present day does not exert so great an influence in proportion to its numbers and graces as it has in by-gone days, we think must be evident to every reflecting person.

What then has occasioned the change. One prominent cause I think may be found in the manner or more particularly the matter of modern preaching. One deficiency which I discover is a want of directness and point. Preachers deal too much in generalities, too little in particulars. Hearers are sufficiently generous in handing over to their neighbors admonition, advice, or reproof administered from the pulpit, when delivered in the plainest and most direct language, and consequently very few of them will apply to themselves general assertions. In connection with this I think there is far too little direct reproof and condemnation of sin from the pulpit, whether sin be found in the church or out. It is seldom that even the story of the ewe lamb is told, and much more seldom that it is accompanied with—"thou art the man!" I am aware that much is said about not cutting off the ears of a congregation,

but I have no recollection of any instruction like this in the Bible, and I rather conclude that if preachers were to talk less of the delicate ears, and more of their polluted hearts, probably more good would be done.

That the primitive teachers of christianity laid the axe at the root of the tree in this respect, as well as every other, we think is evident from the sketches of their discourses left on record.

We hear the harbinger of our Lord applying epithets of a strong kind to some of those who came to his baptism, and the Saviour was so far from disapproving his course that he repeatedly applied the same language to those whom he addressed. Now is this the only evidence of the plainness and pointedness with which the great teacher addressed those that attended on his ministry?

Let those that would learn something of the manner and matter of the Saviour's preaching read the 23rd chapter of Matthew's Gospel, there with the eye of the mind "behold the Lamb of God" surrounded by the religious, "zealots of the day, and listen to his woe! woe!! woe!!! unto you Scribes and Pharisees hypocrites," and that not merely in general terms but accompanied at each repetition with the charge of some particular sin.

Nor is the denunciation confined to the mere pronouncing of a woe, but other terms are made use of adapted to the several charges brought against them. Does he charge them with teaching falsely in regard to swearing by the altar or the temple, he calls them blind guides, and tells them repeatedly that they are fools and blind.

Does he charge them with hypocrisy in their worship or purifications, he concludes by comparing them to whitened sepulchres which though they appear fair externally "within are full of dead mens bones, and all uncleanness." And before he concludes his sermon he exclaims "fill ye up then the measure of your fathers;" "ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"

On another occasion we hear him charge his hearers with being the "children of the Devil," and doing the devil's works, and in the same connexion he says, "if I should say I know him not, I should be a liar like unto you." This and the like of this with which the teaching of the Son of God abounds, I call faithful pointed instruction. And now I ask how does this compare with mild, prudent, metaphysical discourses of our day. Is there not a very great falling away! If there is not, how comes it to pass that wicked men both in the church and out (known to be such by both preacher and people) sit year after year, undisturbed before the man of God! This was not the case when Jesus preached as may be seen by turning to the last quotation* but his hearers took up stones to stone him. And on account of his plain preaching the pharisees were constantly plotting his destruction; nor did they cease until he expired on the cross.

* John viii. chapter.

WILLIAMSVILLE, VT.—We have been permitted to copy the following account of the revival in Williamsville, from a private letter of the pastor of the church in that place, dated July 13, 1840. "Israel's God is doing wonders among the people of my charge. In June I invited Bro. Emerson Andrews of New York to preach a few days with us, and he came and preached two sermons a day for two weeks. The church aroused from its slumbers, old hopes were revived; sinners began to inquire what they must do; and conversions began to be multiplied before the meeting closed. We have since had frequent meetings, and the good work has progressed to the present time;—conversions having been as numerous the past week as at any former period. The third Lord's day in June, I immersed 16; the fourth, 9; the first in July, 7; the second, 11; whole number, 43; and the work is still progressing."—*Reflector.*

Bro. Sage baptized six at Missillon, on the 5th inst. and more are waiting.

The last Ohio Observer contains a notice of a projected meeting, and revival at Franklin Mills, Portage county. About 300 are numbered as the subjects of the work.

Sixty two persons have recently been added by Baptism to the church in Nanjemoy, Charles county, Md.

Fifty one have been baptized in Cooperstown, N. Y. within a few months, six of whom were formerly Presbyterians, and one Methodist.

We understand that a boy about seven years old, was washed from the wharf on Dutch Point, and drowned, as the steam boat Bunker Hill was passing, on Wednesday afternoon. We did not learn his name.

Rev. THOMAS DOWLING, we learn, has received and accepted the invitation of the Third Baptist Church and Society, in North Stonington, Conn., and entered upon his labors.

TIMELY ADVICE.—A Pled-baptist Clergyman, says the Baptist Advocate, who, when his place of worship was undergoing repairs, advised his people to construct a baptistery; "For," he said, "I see that we shall all have to come to it at last."

HAMILTON COLLEGE.—The commencement exercises of this institution passed off with unusual eclat on Wednesday last, at the congregational church in the village of Clinton.

Nineteen young gentlemen received the degree of A. B., and four that of A. M. On Rev. Joel Parker, of N. Y., the degree of D. D. was conferred.

The institution, we are happy to say, under the wise management of its present popular President, is fast rising to the highest rank. Indeed, the advantages it now offers to students are surpassed by no other similar institution in the State.

Among the passengers who left New York last Saturday, in the Packet Ship Europe, for Liverpool, was Mrs. L. H. Sigourney, Rev. J. Williams of Washington College, Mrs. Williams, and Mr. Wm. H. Inlay, all of this city.

THE DEAD NAPOLEON.—It is said that 350 vessels touched at St. Helena between January 1, and May 15, for the sole purpose of showing passengers the tomb enclosing the remains of Napoleon. The amount of money spent on the island by those visitors is estimated at a million of francs per annum.

LIONS.—Two African Lions, presents from the Emperor of Morocco to the President of the United States, have arrived at this port in the brig Russell, Matthews, from Tangier.—*Philadelphia National Gazette.*

PHILADELPHIA STEAM PACKETS.—The U. S. Gazette states that the steam ship between Philadelphia and Liverpool has been already ordered, and that it is to be superior in size, accommodations and appointments, to any yet projected either in this country or Europe.

Congress adjourned on the 21st inst. Among the Acts which possess general interest, passed at the late session, are the following:—

An act making appropriations in part for the support of Government for the year 1840.

An act making appropriations for the payment of the Revolutionary and other pensioners of the United States for 1840.

An act additional to the act on the subject of Treasury Notes.

An act making appropriations for the civil and diplomatic expenses of Government for 1840.

An act to refund a fine imposed on the late Matthew Lyon, under the sedition law, to his legal heirs and representatives.

An act to carry into effect a convention between the U. States and the Mexican Republic.

An act authorizing an examination and payment of the claim of the workmen on the public buildings.

An act making provision for the payment of pensions to the executors or administrators of deceased pensioners in certain cases.

An act to regulate the duties on the importation of productions of the fine arts.

An act to provide for the expenses of making an exploration and survey of that part of the Northeastern Boundary Line of the United States which separates the States of Maine and New Hampshire from the British provinces.

An act supplemental to an act entitled "An act to grant pre-emption rights to settlers on the public lands," approved June 22, 1835.

An act to refund the money paid to cancel the bonds given for secure duties upon vessels and their cargoes employed in the whale fishery.

An act to revive an act authorizing certain soldiers in the late war to surrender the boundary lands drawn by them, and to locate others in lieu thereof.

An act to provide for the collection, safe keeping, transfer, and disbursement of the public revenue.

An act to amend the act to provide for taking the sixth census of the inhabitants of the U. States, approved March 3, 1832.

An act to authorize registers and receivers to administer oaths required to be taken by purchasers of public land.

An act to continue the office of Commissioner of Pensions, and to transfer the pension business heretofore transacted in the Navy Department to that office.

An act to extend for a longer period the several acts now in force for the relief of insolvent debtors of the United States.

An act in addition to the acts respecting the judicial system of the United States.

An act in addition to the several acts regulating the shipment and discharge of seamen, and the duties of consuls.

An act to amend an act approved May 13th, 1830, entitled "An act to amend an act entitled 'An act to establish the judicial courts of the United States,'"

An act to continue the corporate existence of certain banks in the District of Columbia for certain purposes.

An act making appropriation for the naval service for the year 1840.

An act making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with the various Indian tribes for the year 1840.

An act making appropriations for the support of the Army for the year 1840.

An act to provide for the support of the Military Academy for the year 1840.

An act making appropriations for certain fortifications of the United States for the year 1840.

The following are all the resolutions of public interest which were passed during the session:

Resolution for the exchange of books and public documents for foreign publications.

Resolution concerning the statue of Washington, by Greenough.

Resolution authorizing the President of the U. States to accept certain presents from the Imam of Muscat and the Emperor of Morocco.

From the Baltimore American of Wednesday.

Collision of Steamboats.

LOSS OF THE NORTH CAROLINA.

From J. Chapman Hughes, Esq., of North Carolina, who reached this city yesterday evening in the Norfolk steamboat, we learn the particulars of a fearful collision which occurred at sea on Saturday night last, between the steamboats Governor Dudley and North Carolina, and which resulted in the loss of the latter boat, together with the passengers' baggage, and the U. S. mails for the South. Fortunately no lives were lost. These boats both belonged to the Wilmington and Roanoke Railroad Company, and at the time of the collision, which took place at sea, about 60 miles south of Wilmington, the North Carolina was running towards Charleston with the Northern passengers and mails, while the Gov. Dudley was on her way towards Wilmington.

The collision took place about 1 o'clock, A. M., of Saturday night last, on a beautiful star-light night, with a perfectly calm sea. The boats were going at the rate of fourteen miles an hour, and were seen by each other for a mile or two before they came together. How they managed to run into each other is not known; the Captain of each boat was in his berth at the time, having stood his regular watch, and the mate of each had charge of his respective boat. In the collision which took place, the Governor Dudley's bow struck the North Carolina between the ladies' and gentlemen's cabin. The shock was terrible, and its violence may be inferred from the fact that in ten minutes after it took place, the North Carolina had sunk to the bottom.

The passengers of both boats were in their berths at the time, and had barely time to escape with their lives. The great coolness and self-possession manifested on the trying occasion by the captain of each boat, were doubtless the means of preventing any loss of life. The small boats were immediately manned, and the passengers of the North Carolina conveyed in safety to the Governor Dudley. About ten minutes after every one was transferred to the latter, the North Carolina, then down to the water's edge, heeled over.

Among the passengers of the North Carolina were several members of Congress, one of whom, Gen. Dawson of Georgia, lost \$15,000 in his trunk. Other passengers also lost considerable sums of money, and some were losers of their little all. The Governor Dudley had a hole about four feet square knocked in her bow, and at first leaked badly, but the aperture was in a measure closed with blankets, tarpaulins, &c. She held by all night and the next morning, picked up two or three floating trunks, which were all that was saved from the North Carolina, every thing else having gone to the bottom in her.

The passengers of the North Carolina were all taken back in the Dudley to Wilmington, and while on the way thither some of the passengers of the latter generously raised a subscription to aid those who had lost their all in theunken boat.

The conduct of the captains of the boats is spoken of in the highest terms of praise by the passengers.

cepting those of the vault, to which he had probably been trying to fit a key when he was discovered.—*New London Gazette, July 29.*

CORCORAN (N. H.) BANK.—The Concord Statesman says that the notes of this institution are now redeemed at its counter with specie or current bills.

Governor Morton has issued a proclamation, offering \$500 reward for the detection of the person who robbed and attempted to murder Mr. Geo. Rice, in the town of Springfield, Massachusetts, on the 30th inst.

"Rio," will appear next week.

MARRIED.

In this city, on the 31 inst. by Rev. J. S. Eaton, Mr. Francis Keyes, of West Hartford, to Mrs. Diantha J. Bannell, of this city.

In this city, 29th ult. by Rev. Mr. Sprague, Mr. Owen Bliss, of Barnstable, Ms. to Miss Caroline H. Jagger, of Rocky Hill.

At Williamstown, on the 31 inst. by Rev. J. B. Guild, Mr. Henry Kenyon, to Miss Nancy Backus, all of Williamstown.

At Suffield, on the 29th ult. by Rev. N. A. Reed, Mr. Talbot Winchell, of Granville, Mass., to Miss Maria T. Taylor.

DIED.

In this city, on the 30th inst. Mary Jane, daughter of Joseph C. and Jane Ann Treat, aged 5 years.

At Rocky Hill, 24th ult. Mrs. E. T. Fry, aged 28, wife of Mr. Wm. Fry.

Special Notice.

In consequence of the new arrangements now made, our friends will perceive a special necessity exists for the settlement of all accounts which were due prior to the commencement of the present volume. We trust our brethren will respond to this call without delay. There is quite an amount due on the two preceding volumes, and the money is very much needed. The publishing of the Secretary, so far as pecuniary matters are concerned, has been, at best but a profitless business, and we earnestly request all who are in arrears not to delay payment. Whether the amt. due from any subscriber be large or small, it is all needed. All payments may be made to Messrs. Barr & Williams.—The office will remain as hitherto, at No. 184 1/2 Main street, corner of Asylum street, third story.

E. CUSHMAN.

Receipts for the week ending August 5.

Miss M. Parsons, 1 00; B. Remington, 3 00; C. L. Roberts, 2 00; H. W. Curtis, 4 00; E. Andrus, 1 75; A. Andrus, 1 75; Elizabeth Butler, 1 00; L. H. Wakeman, 2 00; Stephen Botsford, 2 00; W. Forbes, 1 33; Eliah Cooper, 1 33; Alice Lathrop, 1 31.

Connecticut Literary Institution.

The Annual Examination of the Students in this Institution will take place at the Chapel, on Tuesday, August 18th, commencing at 9 o'clock A. M.

The Fifth Anniversary of the Calliopean Society will be held in the new Baptist meeting-house, on the evening of the same day—exercises to commence at 7 o'clock. An Oration will be pronounced by Mr. Julius S. Shailer, and a Poem by Rev. Charles W. Denison. The honorary members are requested to meet at the Institution in time to join the procession. The Annual Exhibition will be attended at the same place, on Wednesday the day following, at 10 o'clock A. M.

The Examining Committee are hereby notified, and the friends of the Institution respectfully invited to attend the various performances.

Suffield, Aug. 7th, 1840.

NOTICE.—The Trustees of the Connecticut Literary Institution

will meet at Suffield, on Tuesday, the 14th day of August, at 10 o'clock, A. M.—As very important business will come before the Trustees it is hoped there will be a full attendance.

Aug. 5, 1840 ALBERT DAY, President.

NOTICE.—The Ministerial Conference of Hartford Association and vicinity

will meet according to adjournment, with the First Baptist Church in Hartford, on the second Tuesday (11th day) of August next, at 1 o'clock, P. M.

The assignment of parts is as follows:—
Expositions.—John 6: 44; J. S. Eaton. Romans 6: 17; E. Doty and N. A. Reed. 1 Cor. 15: 23; I. Atkins and E. Benedict. Acts 7: 56; Wm Reid and G. L. Russell.

ESSAYS.—Did the office of Elder, apart from that of Bishop or Minister, exist in the primitive church? E. Cushman.

Why did Jesus charge the leper to "tell no man?" Matt. 8: 4. D. Ives.

Each member is required by the constitution to present at every quarterly meeting a skeleton of one of his recent sermons. G. L. RUSSELL, Sec. Avon, July 24, 1840.

NOTICE.—The Ministers of the Ashford Association, will hold their next quarterly meeting, at Thompson, wt Bro S. Bailey, on the 21 Tuesday in August next, at one o'clock P. M. Bro. S. Barrows Preacher. West Woodstock, July 29th, 1840.

NOTICE.—The Middlesex County Temperance Society will meet at Deep River, the 4th Tuesday in Aug. (the 26th,) instead of the 3d Tuesday, at 10 o'clock, A. M. A full attendance is requested.

Wm. A. HYDE, Sec.

NOTICE.—The New Haven Co. Anti Slavery Society will hold its next meeting in Waterbury, on Thursday the 13th inst., at 10 o'clock, A. M. A general attendance is requested. Addresses may be expected in the afternoon and evening from distinguished Lecturers. F. HAWLEY, Sec. Wallingford, August 4th, 1840.

NOTICE.—The next quarterly meeting of the New London County and vicinity Ministerial Conference, will be held in the Baptist meeting-house, in Lebanon, on the 3d Tuesday in August, at 2 o'clock, P. M.

N. E. SHAILER, Secretary.

WATCHES AND JEWELRY.

THE Subscribers keep constantly for sale a large and rich assortment of WATCHES, JEWELRY, and SILVER WARE, of superior quality and workmanship.

Persons attention given to the REPAIRING of all kinds of Time Pieces.

STEELE & CROCKER, 193 Main-st.

Hartford, Aug. 7, 1840. 1221

Connecticut Anti-Slavery Convention.

The Friends of Immediate Emancipation throughout this State are hereby invited to assemble at Hartford, on Wednesday, the 25th of August, inst., for the purpose of hearing reports from delegates to the World's Convention, and addresses from Mr. Codding and other distinguished advocates of our cause, who are expected to be present.

Per order of Ex. Com. of Conn. A. S. Society, S. S. COWLES, Secretary.

Anti-Slavery Rooms, Hartford, Aug. 4, 1840. 3w

The Fair.

IN behalf of the Connecticut Anti-Slavery Society will be held at Hartford, commencing on Wednesday, the 26th inst. A large assortment of useful and ornamental articles has already been received, and the collection will be one worthy the attention of the public generally.

The ladies in the several towns are requested to appoint some of their number to attend to the sale of their manufactures; and those who are to be engaged in conducting the Fair are invited to meet at Gittman's Hall, in this city, on Tuesday, the 25th inst., at eight o'clock, A. M., for organization, arrangement of the tables, &c. Accommodations will be provided for such, during the continuance of the Fair.

All articles designed for sale at the Fair should be sent in on or before Monday, the 24th inst. They may be directed to Mrs. L. Olmsted, No. 299 Main Street, or to the subscriber, No. 7 Asylum-st.

The Citizens of Connecticut are invited to attend. By request of the Anti-Slavery Ladies of Hartford, S. S. COWLES.

Hartford, August 6, 1840. 3w21

PROTECTION.

Insurance Company.

Office South side of State Street, twenty rods East of the State House, Hartford.

POETRY.

From the Sabbath School Treasury.
Hymns.
Sung on the 4th July, at the Sabbath School Celebration in Worcester, Mass.

Lord! 'tis to thee our thoughts ascend,
To thee united hearts we raise,
The God of nations, and the friend
Of them, who love to speak thy praise.

'Twas not our fathers' might, whence came
The precious boon we cherish now;
They toiled, but conquered in thy name—
Before that name we humbly bow.

Though gone, their sainted spirits speak;
"Hear Israel's God,—his care forgot
And spurned, in vain the watchmen wake,
And build their Babel hopes for nought."

Almighty Friend! our trust, our all!
Our only hope cast not away;
With new desires to wait thy call,
Anew we pledge our faith to-day.

Religion shall our thoughts employ
In youth and age, with heart and tongue,
To find in thee increasing joy
When truth is taught, when praise is sung.

Now let thy choicest gifts descend;
With freedom grant a higher good,
Bless scholar, teacher, parent friend;
Guide all our thoughts to heaven and God.

MISCELLANEOUS.

From the Christian Magazine.
A Popular Preacher.

A few months ago, a conversation not unlike the following, took place between two neighbors in one of our western villages. One of them, Mr. G—, is a mechanic, plain, upright, and intelligent; the other, Mr. S—, is a merchant, who attends well to his business and is becoming rich.

Mr. S. Did you hear the sermon last evening?

Mr. G. No, I was at home chatechizing and instructing my children.

S. Well, now, if that don't beat all! At home instructing your children when such a preacher is in the village. Why, you don't know what you lost.

G. I am willing to deny myself the pleasure of an evening service, in order to improve that time in teaching my family. But what have I lost?

S. Lost. Dear me, you lost the best sermon preached in this town or any other for a twelve-month.

G. I am sorry for that. It must have been an excellent one; for within that period I have heard a great many instructive, gospel discourses. My pastor gives us every Sabbath, a couple of good, sound discourses, opening to us the scriptures, and aiding us in applying the truth closely to our hearts. If I have lost so much by not attending your church to hear this stranger, perhaps you will help make up the loss by giving me some account of his sermon. What was the text?

S. Text! Why, it was—let me see—yes, it was the second book of the prophet Deuteronomy—no I mistake—it was somewhere in the old testament. Positively, I can't exactly remember, this moment, where it was. The truth is, I was so taken up in thinking of the popular preacher—his appearance as he arose in the pulpit—he looked as if he had just come out of the band-box—an eye as keen as a razor, and a voice like silver—that I really forgot to attend to the text.

G. That was truly unfortunate. Perhaps the silvery sounds of his voice brought up some pecuniary associations, not very favorable to the reception of divine truth. But, neighbor S., is that the right kind of popularity in a preacher, which makes the hearers inattentive to the text? or is it right for us to suffer our admiration of a man's person, or his talents, or his manner, to make us inattentive to the word of God which he utters?

S. O, you know any body can take a text. The poorest preacher can take as good a text as the best. It's not the text that shows the man, but the manner in which he handles it.

G. But, neighbor S., I thought the preacher of the Gospel was not to show himself, but to exhibit Christ. You know Paul says, we preach not ourselves, but Christ Jesus, the Lord, and ourselves your servants, for Jesus' sake. But let the text pass. Will you have the goodness to inform me what he preached about—what was his subject?

S. Subject! preached about! Why, sir, he preached about every thing. He said—dear me—he said more than I could retail out to you in a month. And after all, he seemed to feel like a cotton bale just opened. He said more fine things—beautiful figures—elegant words, than I ever heard in the same space of time. He said he had not had much time for preparation—was called upon unexpectedly to address this polite assembly.

G. You are quite certain, that was in the sermon.

S. Certain! Why, my dear sir, I heard it with my own ears. And you've no idea how he waved his hand, and smiled, and bowed to the congregation, when he said it. Why, dear me, every body was in raptures.

G. I'm not very fond of hearing preachers make such apologies for myself, or pay such compliments to his auditors. But you seem to have been very much delighted.

S. Well, I was delighted, and entertained and edified besides.

G. But, friend S., he must have had some particular subject under discussion. I must confess an increasing curiosity to know what it was.

S. Why, didn't I tell you the particular subject was in the text, and I've forgot that. But, dear me, there was enough besides. Why, the sermon was full twenty minutes long, and every sentence was crowded with thought.

G. I suppose his thoughts were something like the small gems in a piece of mosaic work, placed in so close that no one could get any out. Perhaps, however, you could tell me some things he said.

S. Why, sir, he said so many things, that I can scarcely remember what they were. It constantly reminded me of my store. Any body, standing a few minutes in my door, would see

that the shelves and tables are loaded with goods of every variety, and very cheap too, and yet he could scarcely specify one in a thousand of the particular articles. Brother G., I have just received a full supply—I hope you will give us a call.

G. Perhaps I may. But that's quite another thing. No wonder you don't remember what was said, if you were all the while thinking of your new goods.

S. Not all the while. I gave particular attention to the footing up of his sermon. He talked of beautiful flowers, and morality, and said it was just as easy for us to become good Christians, if we have only a mind to, as it was to come to church. And then he talked about the free winds sweeping over the mountains, and about vivid lightning, and metaphysics, and the showers of rain falling on the barren desert, and on the fruitful fields, and that, he said, proved the general atonement. And then he went off like an eagle to the clouds and the stars and talked about liberality, and aurora borealis, and charity, and the philosophy of the mind, and concluded by saying, the whole subject, thus considered, proved that the new light men were all exactly right, and that the old-light men were all exactly wrong.

G. That was quite a sweeping declaration.

S. Sweeping! I guess it was. Why, he swept every thing before him, as clean as a broken merchant's shelves after a sheriff's sale.

G. And his hearers doubtless, thought it all very conclusive.

S. Certainly. Why, sir, they could not think otherwise. There was no getting away from it. He carried the whole audience right along with him. He made it as plain as ledger. I heard lawyer W. say "the argument was unanswerable, and the orthodox would have to let the cause go by default." And Col. T. declared "it was a complete victory; and it spiked all the orthodox guns at a single blow." And Dr. L. said "it was the most powerful dose he had ever seen given, that it would either kill or cure, and he didn't care a pill which." And I can assure you, sir, it was a most superior article. But I did not attend so much to what he said, as to his manner. He had a most elegant assortment of words, and they flowed out like liquor out of one of my casks, a very free delivery, and then his gestures, he measured them off like tape, the most graceful I ever saw. He pounded the cushions, slapped his hands, and smote his breast, and two or three times he made one eye a little bigger than the other, and looked as tender! At one time, he clasped his hands, and held them right over his head, standing on tiptoe, for more than two minutes, talking all the while like a book. The house was as still as death. Several times, when he came to the pathetic places, he laid one hand on the bosom of his shirt, and the other, with a beautiful linen handkerchief in it, up to his eyes, and uttered an O—yard long. Why, sir, it went right to my heart. I was overpowered. It seemed to me that every body must be convinced. I'm certain, if there were not converts made last night, it was not the preacher's fault.

G. Friend S., I have engagements requiring my presence elsewhere. But before we part, let me say your account of the meeting last evening has not given a very favorable opinion of this new preacher. The doctrines which you say he advanced, are not found in the Bible. From your account of him, (and I speak only in reference to that,) he did not give a very favorable specimen of the charity of which he boasted.—Nor did he, if your report be correct, show a proper regard for the best interests of his hearers in seeking to entertain them with imaginative flights, and theatrical action, when he should have preached to them the Gospel of Christ. I have no objection to ornament in a sermon, only let it be such as becomes the solemnity, the dignity, and the sacredness of truth. I have no objection to gesture, but let it be such as the sentiment dictates, and as the speaker would make, if Christ were with him in the pulpit. I have no possible objection to feeling, in speaker or hearers. I love to see it, deep and strong—only let it be that which is produced, not by an attitude, or a pathetic inflexion of the voice, or the relation of puerile anecdotes, but by the sword of the spirit, which is the word of God. Christ did not send out his ministers to act a part, or tell dreams, or relate anecdotes, but to preach the gospel, and if they don't do that, they've an awful account to render. And let me observe, too, that we laymen are not admitted to the courts of God's house for the purpose of admiring ministers, but to hear the word of God, to believe and do it. Better, far better, for us to listen to God's plain truth, even though it be told plainly and without any rhetorical flourish, than to profane the Lord's day and the Lord's ordinances, by being amused with the most finished elegance of unscriptural and frothy declaration.

M. N. M.

Meditation.
Seen of Angels.—Timothy iii: 16.

Angels of mercy! You saw him leave his seat of glory above, and to descend to the meanest and most wretched of his worlds. Ye were in attendance when he stooped from the height of His power and was born in a stable at Bethlehem! Ye were with him in the vast howling wilderness, when the dark hour of temptation had passed and He was left alone. Ye were with him in His retirements, in the secret and fervent pouring forth of prayer, such as never man prayed. Ye were with Him in his hour of desertion and mocking, of scourging and death! And ye were with him in the sepulchre, and ye saw the stone rolled from the door, the guard set, and ye heard the last call answered and the last watchword given.

Angels of glory! Ye saw him burst the bonds of the tomb, and rise triumphant! Ye saw him chain to his infernal den the king of hell, and seize the keys of death and the pit! Through your shining ranks He passed, on his way to His Father's mansions! Ye have seen that glorified body that was pierced for man! Ye have bowed before Him in Heaven! Ye see Him now all lovely as He is and cast your crowns before His throne, and give Him blessing and honor, and glory and praise and power for ever and ever.

O then for your tongues to describe His sufferings! O for your harps to celebrate His glories!—*London Christian Guardian.*

Memoir of Rev. Luther Rice.
BY JAMES B. TAYLOR.

EVER since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared for publication. This duty having devolved on the author, by resolution of the Trustees of the Columbian College, D. C., the work will be issued from the press with the least possible delay. It will be published in duodecimo form, on good paper, and with neat, substantial binding. As the copy right will be secured to the Trustees of the Columbian College, it is hoped that extensive sales will furnish a considerable amount to aid in building up the Institution.

TERMS.—Sheep or Muslin, \$1 per copy—Calf binding, \$1 25—Extra calf, \$1 50.

Those who receive this paper are requested to make immediate and diligent efforts to obtain subscriptions. The result may be made known by letter addressed to Rev. Stephen Chapin, F. M., College Hill, D. C. Correspondents will please to state definitely the number of copies which may be desired, the kind of binding, and the manner in which they are to be forwarded.

June 5, 1840. 12.

DR. G. R. PHELPS'
Compound Tomato Pills.
The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.

THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it superior consideration. It has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, constipation, &c.

The following Letters are selected from the numerous testimonials of its salutary effects:—for others see Pamphlets in the hands of those who sell the Medicine.

From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.

Dr. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.

Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it a trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past—I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effects; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

I have also to state that your medicine is quite extensively used in the village where I reside, and as I learn with good effect. Yours truly, F. BESTOR.

New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Avon.

Dr. Phelps.—Sir—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia.

Yours respectfully,
FRANCIS H. CASE.

Avon, March 9, 1840.

SARATOGA SPRINGS, 5th July, 1839.

Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then lying at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised me to call in other counsel. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with little hope that they could benefit me I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years old. Sir, I can now speak too highly of your invaluable Tomato Pills; and as I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

Gratefully, Yours, JOHN COLEMAN.

CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label is signed G. R. Phelps, M. D.

For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37½ cts. Hartford, July 10, 1840. 3m7.

New Goods at A. F. Hastings.

JUST received from New York, a general assortment of seasonable goods, purchased during the past week, among which are many very scarce and desirable styles.

Printed Muslins and Lawns, in fancy colors; do. Mourning and Second Mourning fine Prints and Muslins; do. Laines; very splendid light colored stripes, &c. New styles Gambroons and Drillings, for men's and boys' Summer wear, Parasols and Umbrellas; Linen Cambric Handkerchiefs, &c., all of which will be offered very cheap for sale.

May 22. 10

More New Goods.

TWEEDY & BARROWS, are receiving from the New York Auctions, and Importers, a new supply of Fashionable and desirable Dry Goods, which they are now offering cheaper than ever. All we ask is, an examination of our Goods to insure the sale.

May 22. 10.

Prints! Prints!

CHEAP! CHEAP! CHEAP! TWEEDY & BARROWS are now selling prints from 4 to 34 cts. per yard, to which we would particularly invite the attention of those wishing to purchase. They are selling at 263 Main Street. They are uncommonly cheap. Call and see.

May 22. 10.

Broad Cloths.

MORE of those very cheap Cloths just received, together with a full supply of different colors and qualities, all of which are warranted good and cheap at 263 Main st.

Mouslin De Lains.

A FULL supply of Mourning, second Mourning and Fancy Colors just received; some very fine quality and Patterns, all of which are selling cheap by TWEEDY & BARROWS.

263 Main st. 10

THE Person who a long time since borrowed of the subscriber a book called "Riley's Narrative" is requested to return the same without further delay.

B. HASTINGS.

Hartford, June 26, 1840.

BOOKS.

THE subscribers, successors of Canfield & Robinson and Gordon Robinson Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.

Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.

Cruden's, Butterworth's, and Brown's Concordance. Home on the Critical Study of the Scriptures.

Do. on the Psalms.

Failler's Works.

Dwight's Theology.

John Bunyan's Works.

Paley's Works.

Clark's Discourses.

Burder's Village Sermons. Saurin's Sermons.

Wayland's do. Jay's do. Payson's do.

Jay's Lectures.

Jay's Exercises.

Jay's Prayers.

Jahn's Archaeology.

Hug's Introduction.

Storr and Platt do.

Lowth's Isaiah. Lowth's Hebrew Poetry.

Mc Ewen on the Types.

Howe and Bates' Works.

Stewart on Romans and Hebrews.

Mc Knight on the Epistles.

Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.

Holze on Romans.

Prideaux's Connexions. Shuckford's do.

Newton on the Prophecies.

Knapp's Theology.

Dick's Works.

Dick's Theology.

Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, F. T. Bell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.

Masheim's Church History. Milner's do. Jones' do.

Doddridge's Family Expositor.

Cottage Bibles.

Henry's and Scott's Expositions.

The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paraphrase Bible by Coit and Nourse.

Wesley's Works.

Henry's Daily Commentary.

Plenary Inspiration of the Scriptures, by Rev. S. Noble.

Bickensteth's Works.

Evidences of Christianity, by Alexander, Paley, Jennings and Leslie.

Young man's Closet Companion.

Good's Better Covenant.

Cases of Conscience.

Obhashion on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church.

Hannah Moore's Practical Piety. Do. on Prayer.

Philip's Guide.

Phinney's Lectures.

Physical Theory of another Life.

Harvey on Moral Agency.

Corner Stone, Way to do good, and Young Christian, by Abbott.

Wilberforce's Practical View.

Brownlee's Lights and Shadows.

Judd's Review of Stuart.

Cogswell's Manual of Theology.

Means and Ends.

Simple Sketches, Student's Manual and Sabbath School Teacher, by odd.

Book of Common Prayer, various size and binding.

Select Family Sermons, by Bishop Melville.

Campbell on the Four Gospels.

Tyndale's New Testament.

Life of Jeremy Taylor.

Holy Living and Dying, by do.

Child's Book of the Sabbath.

Domination of Christ.

Symington on the Atonement.

Bunyan's Holy War.

Walk about Zion.

Stanhard's British Pulpit.

Hill and Valley by Catharine Sinclair.

Drelnicourt on Death.

Memoir of Rev. J. Vail.

Fragments by Dr. Spring.

Miller's Clerical Manuals. Do. on the Christian Ministry.

Imitation of Christ, by Thos. a Kempis.

Greenfield's Greek Testament, &c. &c.

ROBINS & FOLGER.

New Goods.

OPENING this day extra super French, London and American PRINFS; also, a new style of American PRINFS, 4-4 finish and style as good as the French; Bombazines; Linon Handkerchiefs; Italian Silk; Pic Nic, Silk, and Cotton Gloves and Mitts; bat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purples, 17 cents; Mouslin de Lane Shawls, 25 cts; Chalhy Handkerchiefs, 37½ cents; do. Scarfs, 17 cents; 4-4 Broche Shawls, 1.50 &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by

A. F. ALPRESS,

May 8, 1840. 8

MITCHELL'S
School Geography and Atlas,
WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary works upon this Science, in regard to adaptation, correct locations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation." It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States. Maps of the British Isles and Central Europe are engraven and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINSON & FOLGER.

Hartford, Feb., 1840. 49

New Series of School Books.
PUBLISHED and for sale by ROBINSON & FOLGER, successors of Canfield & Robinson, No. 100 Main st., Hartford.

Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies; stereotype edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D. D., President of Amherst College; Professor Emerson, of Andover; Professors Holland and Stuart, of Washington College; J. P. Brace, of Hartford Female Seminary; J. W. Jonathan Going, D. D., President of Greenville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

SECOND—"THE READER'S MANUAL," by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition.

THIRD—"PRIMARY READER," by John Hall, Esq. for younger classes.

This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers establishing the claims of Mr. Hall's Series to public patronage.

Practical System of Arithmetic for the use of Schools, by Jesse Olney, A. M. Stereotype edition. For no work of the kind could the publishers anticipate a more ample approval than this work has received from competent Teachers and Committees.

"OLNEY'S INTRODUCTION TO THE STUDY OF GEOGRAPHY," intended to precede his larger work, with 2 maps upon steel plates, and more than 70 wood engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Fellows, Esq. A superior edition of Testaments for schools, 12 mo.—Sheep.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally, both in and out of the State. Parents, Teachers and Committees are invited to examine these books.

To the above we append the following note just received.

Warrington, Ct., Plainville Soc., June 5, 1840.

Messrs. Robins & Folger.

Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it easy, instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health) to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, J. C. HART.

Robins & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms.

[March 27]

STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by
ROBINSON & FOLGER.
May 8.

Notice.

THE Subscribers have mutually agreed to transact the GROCERY & PROVISION business in all its branches, under the name and firm of "ROBINS & FOLGER," and offer to their friends and the public generally a prime lot of Family Provisions, which shall be sold as cheap as the cheapest, at the corner of Main and Pearl streets, south west of the Court House, under Union Hall.

WANTED.

By the Subscribers, Butter, Cheese, Eggs, Oats, Corn, Potatoes, Pork, Lard, Vinegar, and all kinds of Country produce. Please give us a call.

SANFORD S. BROAD.
TIMOTHY READ.
May 8.

W. S. CRANE,
DENTIST.
Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Briggs, New York.
March 20.

HARTFORD
Fire Insurance Company.
Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested and secured in the best possible manner. Insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where the Company has no Agent, may apply through the post office directly to the Secretary; and their proposal shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, Job Allen,
S. H. Huntington, George Putnam,
H. Huntington, Jr., Junius S. Morgan,
Albert Day, Ezra White, Jr.,
John D. Russ, ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.
March 23, 1838. (1)

ETNA
INSURANCE COMPANY.
Incorporated for the purpose of insuring against Loss and Damage by Fire, only.
CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweepstake fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace, Stephen Spencer,
Thomas Belden, James Thomas,
Samuel Tudor, Elisha Peck,
Griffin Stedman, Daniel Burgess,
Henry Kilbourn, Ward Woodbridge,
Joseph Morgan, Joseph Church,
Elisha Dodd, Horatio Alden,
Jesse Savage, Ebenezer Seeley,
Joseph Pratt.

THOMAS K. BRACE, Pres't.

SIMEON L. LOOMIS, Sec'y.

IF The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838. (12)